



madinah munawwarah

Virtues & Etiquettes

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Visiting the Raudha Mubarak

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Places of Significance

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Prepared by ~ Madrasah Ta'leemuddeen

المدينة المنورة

Madinah

Munawwarah

❖ Virtues and Etiquettes

❖ Visiting the *Raudha*

Mubaarak

❖ Significant Places

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Introduction

The heart of every Believer is closely attached to *Rasulullah (Sallallahu Alaihi Wasallam)* and his blessed city. Hence, every *Muslim* aspires to undertake a journey to visit the *Raudha Mubaarak* and offer his *Salaams* directly to the most beloved of *Allah Ta'ala* – *Rasulullah (Sallallahu Alaihi Wasallam)*.

This journey is a means of great spiritual upliftment and inner-purification. However, due to lack of knowledge or neglect, many people merely pass through as tourists, thereby depriving themselves of the immense virtues and benefits. In

fact, due to disrespect and disregard for the sanctity of the blessed places, many return worse off.

In order to acquaint the general public with the basic knowledge with regard to the sacred places as well as the etiquettes, a series of talks were held in many *Masaajid* of Durban by various speakers. *Alhamdulillah*, these programs were received well and many expressed the benefit they attained there from. This booklet in your hand is a compilation of

the summary of the talks delivered on this subject.¹

May *Allah Ta'ala* make it a means of benefit for the *Ummah* at large and bless every person visiting *Madinah Munawwarah* with the love of *Rasulullah (Sallallahu Alaihi Wasallam)* and return him/her completely purified, *Aameen*.

¹ Recordings of these programs can be downloaded from the Madrasah website and obtainable on cd from the Madrasah bookshop.

Madinah Munawwarah

Words cannot describe the love and attachment that every Believer possesses for *Madinah Munawwarah*. It is the ardent wish and desire of every Believer to be present in *Madinah Munawwarah* at all times and enjoy the serenity, peace and blessings that are found in the blessed city.

Virtues of Madinah Munawwarah

Indeed, *Madinah Munawwarah* is the envy of all the cities in the world, for it holds within its soil the best of all creation, *Sayyiduna Muhammad (Sallallahu Alaihi*

Wasallam). The great fortune and preference afforded to *Madinah Munawwarah* can be easily seen in the fact that *Allah Ta`ala* specifically chose it for the *Hijrat* (migration), residence and resting place of *Nabi* (*Sallallahu Alaihi Wasallam*). It is a place abounding with blessings. Be it the skies, the sand, the air, everything in *Madinah Munawwarah* is blessed. The *Ahaadeeth* mention many virtues of *Madinah Munawwarah*. Few of which are mentioned below.

- “*Allah Ta`ala* named *Madinah Munawwarah* as ‘*Taabah*’ (the pure one)”. (*Saheeh Muslim* #3357)

- “I was commanded to migrate to such a city that devours (supersedes) all other cities. They call it *Yathrib*, whereas it is *Madinah*. It expells evil ones just as a furnace removes the dirt off iron.” (*Saheeh Bukhari* #1871)
- *Nabi (Sallallahu Alaihi Wasallam)* made special *Du`aa* for *Madinah Munawwarah*: “O Allah! Grant *Madinah Munawwarah* double the blessings You granted *Makkah Mukarramah*.” (*Saheeh Bukhari* #1885)
- “Whoever bears the difficulties and hardships of *Madinah Munawwarah* with forbearance, I shall intercede or

be a witness for him on the Day of *Qiyaamah*." (*Saheeh Muslim* #3344)

Etiquettes of *Madinah Munawwarah*

It is indeed a great honour and privilege for a person to undertake this spectacular journey and become the neighbour of *Rasulullah (Sallallahu Alaihi Wasallam)* for a few days. In order to take maximum benefit from this great city and to avoid returning empty-handed, one is required to adopt the proper conduct. There are many aspects a person needs to consider while in *Madinah Munawwarah*, but for the sake of brevity just a few are mentioned below.

- One needs to correct his intention from home. One needs to ask oneself ‘why am I undertaking this journey?’ It is indeed a great calamity for one to undertake such a momentous journey with an incorrect intention such as boasting, showing off or shopping, etc. One’s intention should be to visit *Nabi (Sallallahu Alaihi Wasallam)* and to present *salaam* directly to him. What a great good-fortune! *Nabi (Sallallahu Alaihi Wasallam)* has stated, “Whoever comes to visit me with no other motive (driving him to come to me), then it is a right upon me to intercede on his behalf on the Day of

Qiyaamah." (Al-Mu`jamul Kabeer #13149)

- During the journey to *Madinah Munawwarah*, one's enthusiasm and excitement should increase, since one is being blessed with the opportunity of visiting one's beloved. One should recite abundant *Durood* as well as read and discuss the life of *Rasulullah (Sallallahu Alaihi Wasallam)*, so that the love for *Rasulullah (Sallallahu Alaihi Wasallam)* is increased and the thoughts are focussed on him. These feelings should escalate and increase as one comes closer and closer to *Madinah Munawwarah*.

- One should not harm, speak ill, or hurt the feelings of the people of *Madinah Munawwarah*. They are the neighbours of *Rasulullah (Sallallahu Alaihi Wasallam)*. No matter what colour they may be, whether they are Arab or not, we must respect them because they are the people of the city of *Rasulullah (Sallallahu Alaihi Wasallam)*. In one *Hadeeth*, *Nabi (Sallallahu Alaihi Wasallam)* mentions: "Whoever plots against the people of *Madinah Munawwarah*, he will be destroyed just as salt dissolves in water." (*Saheeh Bukhari* #1877)

- One should constantly recite *Durood Shareef* while in *Madinah Munawwarah*.
- One should ensure that all his *Salaah* are performed in *Musjid Nabawi*. *Nabi (Sallallahu Alaihi Wasallam)* mentioned: "A single *Salaah* in my *Musjid* is better than a thousand *Salaah* in any other *Musjid* except *Musjidul Haraam*." (*Saheeh Bukhari* #1190)
- One should endeavour to adopt the *Sunnah* attire at all times, especially while in *Madinah Munawwarah*. Special care should be shown to lengthening the beard, keeping the pants above the ankles, wearing the *Topee*, etc.

- Women should be particular of observing *Hijaab* and *Niqaab*, ensuring their faces are covered. While this must be observed at all times, the very least is to adopt it in these holy lands as a token of respect. *Inshallah* there is hope that by affording the *Hijaab* and *Niqaab* their due importance in these lands, one will be blessed with the ability of observing it throughout one's life.
- One should be watchful of one's company and should not be influenced by the wrong ideologies of others, since all types of people are found in these holy lands.

- One must be extremely cautious of committing any sin on this sacred land. Negligence should not be shown to any sin, more especially intermingling of men and women, watching television, taking photos of animate objects, etc. Just as rewards are multiplied in these blessed lands, so too are sins increased and regarded more seriously in the court of *Allah Ta`ala*.
- One should spare some time and visit the various historical sites in *Madinah Munawwarah* and its surroundings such as *Musjid Qubaa*, *Badr*, *Uhud* etc, to bring back the memories of *Nabi*

(Sallallahu Alaihi Wasallam) and the *Sahaabah (Radiyahallahu Anhum)* and their sacrifices for the cause of *Islam*.

- Make *Du`aa* for death in *Madinah Munawwarah*. As *Umar (Radiyahallahu Anhu)* made *Du`aa*, “O Allah, grant me martyrdom in Your path and grant me death in the city of Your beloved *(Sallallahu Alaihi Wasallam)*.” (*Saheeh Bukhari* #1890)

VISITING THE *RAUDHA* *MUBAARAK*

Virtues of visiting the *Raudha* *Mubaarak*:

Presenting oneself in the court of *Rasulullah (Sallallahu Alaihi Wasallam)* is one of the greatest acts of worship, for which great rewards and virtues have been promised in the *Ahaadeeth*. Hereunder are a few virtues:

- “My intercession becomes necessary for the one who visits my grave.”
(*Sunan Daaraqutni* #2695/*Shu`abul Imaan* #3862)

- “Visiting me after my death is akin to visiting me during my lifetime.” (*Sunan Daaraqutni* #2694/*Shu`abul Imaan* #3855)
- “The one who visits me with this being his sole intention will be in my company on the day of *Qiyaamah*.” (*Shu`abul Imaan* #3856)

(A detailed discussion on the authenticity of these narrations can be seen in the book *Shifaaus Sigaam li Ziyaarati Khairil Anaam* of the Hadeeth Master *Taqiyyud Deen As-Subki* (*Rahimahullah*) and other detailed works on this subject.)

One of the greatest virtues is that when a person presents himself before *Rasulullah* (*Sallallahu Alaihi Wasallam*) and offers his *salaam*, *Rasulullah* (*Sallallahu Alaihi*

Wasallam) personally listens and replies to his *salaam*. (See *Shifaaus Sigaam* and *Alqoulul Badee`* of *Shamsud Deen As-Sakhaawi Rahimahullah*)

Together with the virtues, visiting the *Raudha Mubaarak* has always been the practice of the *Ummah* since the time of the *Sahaabah (Radiyahallahu Anhum)*.

Mulla `Ali Qari (Rahimahullah) – the great *Qari*, *Mufasssir*, *Muhaddith* and *Faqeeh* – writes: “Visiting *Rasulullah (Sallallahu Alaihi Wasallam)* is one of the greatest acts of worship, most virtuous of deeds, most promising means of attaining high ranks and is close to the position of the compulsory acts according to the consensus of the *Muslims*, regardless of

those who oppose this view.” (*Manaasik Mulla `Ali Qari* pg. 502)

By this last statement *Mulla `Ali Qari* (*Rahimahullah*) refers to some people who do not ascribe to any *Mazhab*. Under the pretext of directly following the *Quraan* and *Hadeeth* they contradict the entire *Ummah* and baselessly claim that it is impermissible to travel to *Madinah Munawwarah* with the intention of visiting *Rasulullah* (*Sallallahu Alaihi Wasallam*). However, this view is against the practice of the *Sahaabah* and *Taabi`een* and is the direct result of abandoning the following of the illustrious *Imaams* of *Fiqh*.

Qaadhi `Iyaadh (Rahimahullah) says:
“Visiting the *Qabr* of *Rasulullah (Sallallahu Alaihi Wasallam)* is an accepted and unanimously agreed practice amongst the *Muslims* and an encouraged virtuous deed.” (*Shifaaus Siquam* pg. 53)

Etiquettes of visiting the *Raudha Mubaarak*:

When visiting the *Raudha Mubaarak* is such an important and meritorious act, then obviously it deserves utmost respect and etiquette. There are many etiquettes of visiting the *Raudha Mubaarak*, the details of which are not within the scope

of this article. However a few shall be listed below:

- In principle, we should understand that during the entire journey to *Madinah Munawwarah* and the visit to the *Raudha Mubaarak*, the main element is love. If one has true love for *Rasulullah (Sallallahu Alaihi Wasallam)*, then no one needs to instruct him how he should conduct himself in the esteemed presence of *Rasulullah (Sallallahu Alaihi Wasallam)*. All these etiquettes would be displayed instinctively by him.

- The intention for visiting *Madinah Munawwarah* should be purely to visit *Rasulullah (Sallallahu Alaihi Wasallam)*.
- One should not feel that he is visiting a dead person, rather it is the belief of the *Ahlus Sunnah wal Jamaa`ah* that *Rasulullah (Sallallahu Alaihi Wasallam)* is alive in his grave. (Refer to *Shifaaus Sigaam*, *Alqoulul Badee`* and other detailed books on this subject.)
- Upon reaching *Madinah Munawwarah*, one should settle down as quickly as possible (without rushing), take a bath, wear one's best clothes and apply *`Itr* (as one does on the days of *Jumu`ah* and *`Eid*).

- Proceed to the *Musjid Nabawi* keeping in mind the sacredness of the land upon which one is walking. Be absolutely grateful to *Allah Ta`ala* for bestowing one with this great opportunity despite not being worthy of it.
- It is preferable to give some *Sadaqah* before presenting oneself at the *Raudha Mubaarak*.
- Enter the *Musjid* fulfilling all the etiquettes.
- Read two *Rakaats* of *Tahiyyatul Musjid*, preferably in the *Riyaadhul Jannah* if

possible, otherwise in any other place in the *Musjid*.

- Engage in *Du`aa*, by firstly thanking *Allah Ta`ala* for affording one this great opportunity and secondly begging Him for His forgiveness. Thereafter, one should implore *Allah Ta`ala* to cleanse one's heart and make one befitting of appearing before the august presence of *Rasulullah (Sallallahu Alaihi Wasallam)*.
- Proceed to the *Raudha Mubaarak* with utmost respect, with the heart brimming with the love of *Rasulullah (Sallallahu Alaihi Wasallam)* and with

the tongue constantly engaged in *Durood*.

- Present oneself before *Rasulullah* (*Sallallahu Alaihi Wasallam*) and offer one's *Salaam* to him imagining him replying to the *Salaam* and with the full conviction that he does reply to the *Salaam*.
- Instead of reading the *Salaam* from a card or book in parrot-fashion, one should rather offer short forms of *Salaam* with full concentration, e.g. "*As Salaatu was Salaamu `alaika ya Rasulallah*" or "*As Salaamu `alaika Ayyuhan Nabiyyu wa rahmatullahi wa Barakaatuh*".

- Convey the *Salaams* of others in this manner, “As *Salaatu was Salaamu `alaika ya Rasulallah min* (the person’s name)”.
- Request *Rasulullah (Sallallahu Alaihi Wasallam)* for his intercession on the Day of *Qiyaamah*.
- Engage in *Du`aa* to *Allah Ta`ala* for all one’s needs. There is great hope of this *Du`aa* being accepted.
- Remain standing in front of the *Raudha Mubaarak* for as long as one remains focused.
- Move slightly to the right and offer *Salaam* to *Abu Bakr (Radiyahallahu Anhu)*

in these words, “*As Salaamu `alaika ya Aba Bakr*”, and move further to the right and offer *Salaam* to `Umar (*Radiyallahu Anhu*) saying, “*As Salaamu `alaika ya `Umar*”.

If one follows these few guidelines, with concentration and the correct frame of mind, it will be a means of receiving tremendous benefit from this visit to the *Raudha Mubaarak, Insha-Allah*.

May *Allah Ta`ala* bless us with the opportunity of presenting our impure souls and bodies in the esteemed court of *Rasulullah (Sallallahu Alaihi Wasallam)* over and over again with true love and respect,

and then returning from there purified
and forgiven, *Aameen*.

Significant places in *Madinah Munawwarah*

The entire city of *Madinah Munawwarah* is blessed. Just as the soil of *Madinah Munawwarah* is sacred, likewise the skies above *Madinah Munawwarah* are also blessed. The city which was chosen to be the residence of the Greatest of all humanity and the Leader of the Prophets (*Alayhimus Salaam*) can never be just like any other ordinary tract of land. *Allamah Samhoodi* (*Rahimahullah*) enumerates ninety nine virtues of *Madinah Munawwarah* in his magnum opus, *Wafaa ul Wafaa*, and thereafter adds, "...these were the virtues that I could remember.

However, the reality is that *Barakaat* (special blessings of *Allah Ta`ala*) are widespread all over the entire city”.

However, there are certain places within *Madinah Munawwarah* that have additional significance. The purpose for visiting these places should be to rekindle the *Imaani* spirit within ourselves and our families. It must not be a ‘mere tour’ of these *Mubaarak* places. Rather, we should return filled with the great wealth of *Imaan*, admiration, respect, and love for *Rasulullah* (*Sallallahu Alaihi Wasallam*) and the *Sahaabah* (*Radiyallahu Anhum*). This can be achieved by educating ourselves and our families with the greatness of these

Mubaarak places. Hence, we will begin to realise the significance of these places and not regard them like any other holiday destination, where the object is mere entertainment.

Furthermore, these places have *Barakah*, and by visiting them one attains these blessings. On the occasion of *Mi`raaj*, *Nabi* (*Sallallahu Alaihi Wasallam*) was instructed to perform *Salaah* on Mount Sinai, where *Allah* (*Subhanahu wa Ta`ala*) spoke to *Musa* (*Alaihis Salaam*). Thereafter, he was taken to *Bait Laham* (Bethlehem) to perform *Salaah* where *Isaa* (*Alayhis Salaam*) was born, and thereafter to *Bait ul Muqaddas* (*Sunan Nasai* #451). The *Muhadditheen*

explain that *Rasulullah (Sallallahu Alaihi Wasallam)* was taken to these places due to their additional significance. There are numerous *Ahaadeeth* about the *Sahaabah (Radiyahallahu Anhum)* visiting those places where *Nabi (Sallallahu Alaihi Wasallam)* had performed his *Salaah*. *Abdullah ibn Umar (Radiyahallahu Anhum)* would perform *salaah* in those places which *Rasulullah (Sallallahu Alaihi Wasallam)* visited en-route to *Makkah Mukarramah (Saheeh Bukhari #483)*. On the occasion of the conquest of *Makkah* when *Rasulullah (Sallallahu Alaihi Wasallam)* entered the *Ka`bah*, *Ibnu Umar (Radiyahallahu Anhum)* rushed to *Bilal (Radiyahallahu Anhu)* to enquire from him

exactly where *Rasulullah (Sallallahu Alaihi Wasallam)* performed his *Salaah (Saheeh Bukhari #397)*. *Salama ibn Akwa` (Radiyahallahu Anhu)* would take pains in performing his *Salaah* at the spot from where *Rasulullah (Sallallahu Alaihi Wasallam)* would lead the *Salaah (Saheeh Bukhari #502)*.

These are a few examples of the *Sahaabah (Radiyahallahu Anhum)* obtaining *Barakah* from these sacred places.

Amongst the significant places of *Madinah Munawwarah* are:

The *Raudah* (garden) of *Jannah*

Rasulullah (*Sallallahu Alaihi Wasallam*) has mentioned: "The area between my house and my *Mimbar* (pulpit) is a garden of *Jannah*." (*Saheeh Bukhari* #1195) The majority of scholars are of the view that this *Hadeeth* is in its literal sense. In reality that land is from *Jannah* and will be returned to *Jannah*. *Subhanallah!* What privilege can there be greater than this?!

Within this garden of *Jannah*, there are certain pillars which mark significant places. Some of these pillars are:

Ustuwaanatu `Aaisha - Pillar of *`Aaisha* (*Radiyallahu Anha*). Once, a group of

students were in the house of `Aaisha (Radiyallahu Anha) when she said to them: "I heard Nabi (Sallallahu Alaihi Wasallam) saying, "In my Musjid there is a certain place, had people known the virtue of it, they would cast lots in order to get a chance to perform *salaah* there." (Al-Mu`jamul Awsat #862) Later on, `Aaisha (Radiyallahu Anha) pointed out this spot to her nephew, `Urwah bin Zubayr (Rahimahullah). Today there is a pillar built at this spot known as *Ustuwaanah `Aaisha* (The pillar of `Aaisha). The *Muhaajireen* (Radiyallahu Anhum) would gather around this pillar.

Ustuwaanat ut Taubah - Pillar of Repentance. This is where *Abu Lubaabah (Radiyallahu Anhu)* tied himself in atonement for his crime. *Du`aas* are accepted at this spot. This was also the place where *Abdullah ibn Umar (Radiyallahu Anhuma)* and *Imaam Maalik (Rahimahullah)* would sit. It is recorded in *Wafaa ul Wafaa* that *Nabi (Sallallahu Alaihi Wasallam)* would sit by this pillar after *fajr salaah*.

Ustuwaanat us Sareer - Pillar of the Bed. This is where *Rasulullah (Sallallahu Alaihi Wasallam)* would sleep during *I`tikaaf*.

Ustuwaanat ul Wufood - Pillar of Delegations. This is where *Rasulullah*

(*Sallallahu Alaihi Wasallam*) would receive delegations and teach them about Islam.

Ustuwaanat ul Haras - Pillar of the Guard. This is where some *Sahaabah* like `Ali (*Radiyallahu Anhu*) would sit, guarding *Rasulullah* (*Sallallahu Alaihi Wasallam*) whilst he was at home. (*Wafaa ul Wafaa*)

Jannatul Baqee`

The graveyard of *Madinah Munawwarah*. It is also known as *Baqee` ul Gharqad*. *Imaam Maalik* (*Rahimahullah*) is quoted to have said that TEN THOUSAND *Sahaabah* (*Radiyallahu Anhum*) are buried here (*Wafaa ul Wafaa*).

The first person to stand up from his grave, at the time of resurrection, will be *Rasulullah (Sallallahu Alaihi Wasallam)*, followed by *Abu Bakr (Radiyahallahu Anhu)* and *Umar (Radiyahallahu Anhu)*. Thereafter they will proceed to the inmates of *Baqee`* and subsequently they will be resurrected. (*Musnadul Bazaar* #6143)

`Aaisha (Radiyahallahu Anha) reports that after the *Hajjatul Widaa`* (The Farewell Hajj), *Rasulullah (Sallallahu Alaihi Wasallam)* would visit *Jannatul Baqee`* whenever it was her turn to be with Him (*Sallallahu Alaihi Wasallam*). (*Sunan Nasai* #2041)

Rasulullah (Sallallahu Alaihi Wasallam) was commanded by *Allah Ta`ala* to seek forgiveness on behalf of the inmates of *Baqee`*. Hence, one night *Nabi (Sallallahu Alaihi Wasallam)* went to the graveyard and spent a long time with his hands raised in *Du`aa* for the people of *Baqee`*. (*Saheeh Muslim #2256/Sunan Nasai #2039*)

Amongst the stars of guidance [the *Sahaabah (Radiyahallahu anhum)*] who are buried here is none other than *`Uthmaan (Radiyahallahu Anhu)*. Hence, every visitor to *Madinah Munawwarah* should visit *Baqee`* at least once, fulfilling the *Sunnah* of *Rasulullah (Sallallahu Alaihi Wasallam)* and making *Du`aa* for the inmates of *Baqee`*.

Bear in mind the *Du`aa* of `Umar (*Radiyallahu Anhu*): O Allah! Grant me martyrdom in your path and allow my grave to be in the city of Your *Rasul* (*Sallallahu Alaihi Wasallam*). Reflect over the selfless sacrifice of the *Sahaabah* (*Radiyallahu Anhum*) and the extent of the sincerity of the love the inmates of *Baqee`* had, that *Allah Ta`ala* has blessed them with the company of *Rasulullah* (*Sallallahu Alaihi Wasallam*) forever. O Allah! You grant us a fraction of their love and grant them the best of rewards. *Aameen*.

Musjid Qubaa

The very first *Musjid* to be built after the *Hijrah* was *Musjid Qubaa*. *Nabi* (*Sallallahu*

Alaihi Wasallam) himself participated in its construction. *Allah Ta`ala* has described it as 'a *Musjid* which has been founded on *Taqwa*'. *Nabi* (*Sallallahu Alaihi Wasallam*) would visit the *Musjid* of *Qubaa* every Saturday. *Usayd bin Zuhayr* (*Radiyallahu Anhu*) reports that *Nabi* (*Sallallahu Alaihi Wasallam*) said: "(The reward of) a *Salaah* in *Musjid Qubaa* equals (the reward of) an *Umrah*." (*Sunan Tirmizi* #324)

Umar (*Radiyallahu Anhu*) once visited *Musjid Qubaa* and performed two *Rakaah* of *Salaah*. Thereafter he asked for a broom and began sweeping the *Musjid* with his own hands. On this occasion he

mentioned to those around him, “Had this *Musjid* (of *Qubaa*) been in some remote corner of the world, I would have definitely undertaken a journey to visit it.” (*Wafaa ul Wafaa*)

While visiting *Qubaa*, reflect on the great sacrifice of *Rasulullah* (*Sallallahu Alaihi Wasallam*) and the *Sahaabah* (*Radiyallahu anhum*). Reflect on how they sacrificed their wealth, friends, city and practically everything for the sake of *Deen*. At the least, we should sacrifice our desires for the sake of *Allah Ta`ala* and *Nabi* (*Sallallahu Alaihi Wasallam*).

Mount *Uhud* and Martyrs

To the north of *Musjid Nabawi* lies the mountain of *Uhud*. Apart from the virtues this Mountain holds, it also has a great importance in the history of *Islam*.

“Four mountains are from *Jannah*”, *Nabi (Sallallahu Alaihi Wasallam)* is reported to have said. (*Al-Mu`jamul Awsat* #7673) Amongst the four, *Nabi (Sallallahu Alaihi Wasallam)* mentioned Mount *Uhud* and Mount *Toor*. The attachment of *Nabi (Sallallahu Alaihi Wasallam)* with this mountain and its love for Him can be gauged from the following *Hadeeth* wherein *Nabi (Sallallahu Alaihi Wasallam)*

said: "This (*Uhud*) is a mountain that loves us and we love it." (*Saheeh Bukhari* #2889)

What a privilege for Mount *Uhud*! A testimony by none other than *Allah's Rasul* (*Sallallahu Alaihi Wasallam*)! At least we can visit Mount *Uhud* with this frame of mind: "O *Allah*! Out of love for this mountain we are visiting it, and this is the beloved of Your *Rasul* (*Sallallahu Alaihi Wasallam*). O *Allah*! If a rock can be blessed with his love, You also bless us with his love."

A temporary defeat was suffered in the battle of *Uhud* when some *Sahaabah* (*Radiyallahu Anhum*), due to a misunderstanding, left the position that

Rasulullah (Sallallahu Alaihi Wasallam) had commanded them to remain on. As a result, seventy *Sahaabah (Radiyahallahu Anhum)* were martyred. Amongst them was the beloved uncle of *Rasulullah (Sallallahu Alaihi Wasallam)*, *Hamzah (Radiyahallahu Anhu)*. Our reflection when visiting *Uhud* should be on the importance of holding firm to the *Sunnah* and teachings of *Rasulullah (Sallallahu Alaihi Wasallam)*.

`Abbad bin Abi Saalih (Radiyahallahu Anhu) reports that *Nabi (Sallallahu Alaihi Wasallam)*, *Abu Bakr*, *`Umar* and *`Uthmaan (Radiyahallahu Anhum)* would visit the *Shuhadaa* of *Uhud*. (*Wafaa ul Wafaa*)

These are but a few significant places in *Madinah Munawwarah*. The reality has already been declared by *Allamah Samhoodi (Rahimahullah)* (“...these were the virtues that I could remember. However, the reality is that *Barakaat* (special blessings of *Allah Ta`ala*) are widespread all over the entire city”).

Finally, the position of *Madinah Munawwarah* can be understood from this *Hadeeth* of *Rasulullah (Sallallahu Alaihi Wasallam)*: “There is no piece of land in this entire world more beloved to me than I be buried in, than *Madinah Munawwarah*.” (*Muwatta Maalik Pg. 478*)

A humble request is made to the visitor to the blessed lands of the city of Madinah Munawwarah to include in his/her Du`aa all those who assisted in compiling this booklet.